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EDUCATE THE PEOPLE.

EVERY quack has his *nostrum*, and every department of life has its quacks. There are quacks medical and clerical, agricultural and commercial, political and religious. The system of the quack, when one comes to understand it, is characterized by great simplicity. There is little complexity, and hardly any variety in the measures which he adopts for accomplishing any object. One plan, one principle, one prescription, is his unvarying resort amid all the diversity of cases and circumstances which he is called to encounter. He is the man of one thought, sometimes a happy one for his own purposes; and the only difficulty before him is to contrive means of throwing around this thought an air of unapproachable mystery, that the shallowness of his intellect may remain undetected. "It is better to defend the town with oak," said the carpenter, anxious to secure a *job* for himself; and at the same time displaying, of course, a profound acquaintance with the principles of fortification! This suggests another element in the composition of the quack; and that is the unfailing confidence which he must appear to repose in his darling delusion. The medical quack, with the most easy and becoming hardihood, will assert for you, that diseases of every character, and of every degree of malignity, are healed by the self-same application. In fact, his fame eclipses the glory of Struel wells, before their glory departed, or the more durable renown of Lough Derg.

Quackery has lasted too long, and prevailed too extensively. The profession is, at the present moment, fearfully overstocked, though it is admitted on all hands to be disreputable. Some adopt it unconsciously. They flatter themselves that they are men of comprehensive views and sound practical wisdom, in their several departments; while the thinking around them

readily perceive that they belong to a different class, and accordingly give them an appropriate name.

But, it will be asked by a wondering reader, what has all this to do with our indefeasible obligation to *educate the people*? We answer,—much; for this phrase is itself a quack prescription, possessing all the characteristics of the silliest and most despicable empiricism. There is something whimsical, too, in the use of the phrase, which has as many meanings as Proteus had shapes. “Educate the people,” cries the coro-netted statesman—“Educate the people,” echoes the alehouse politician—but how wonderfully different ideas do they attach to education! The one would have the people educated in the habit of yielding perhaps abject and slavish submission to existing authorities; the other would train them to an indefinitely enlarged freedom, which more than borders on licentiousness: while neither would make much account of the spiritual and eternal interests of the people. In the following remarks we shall endeavour to correct errors, and suggest some right principles on this important subject.

I. On the assumption that all evil is to be traced to ignorance, some have contended that the communication of knowledge embraces the whole of education. Philosophers of this stamp seldom look beyond the present state of being, nor do they take a very comprehensive view of moral relations, even in the present world. Whether they read of the midnight marauders and noon-day murderers that infest the south of Ireland, or of the falling of a house, or breaking down of scaffolding with loss of life, it is quite edifying to witness them calmly folding their arms and exclaiming, with becoming pathos “what a curse is ignorance,—how melancholy to be destitute of knowledge!” Do we then deny that ignorance is the cause of much suffering, and that it is more or less connected with many of the most deplorable ills of life? No—by no means. We will never be found among the number of those who trumpet forth the praises of ignorance. We cannot discover any family likeness between ignorance and devotion, leading us to regard them as mother and daughter. We abhor the thought of sealing up the fountain of knowledge, and preventing its *healthy* streams from visiting and fertilizing the moral deserts of the earth. We know the value which God himself attaches to *certain kinds* of enlightenment, when he utters the grievous complaint,—“my people are destroyed for lack of knowledge.” But surely it may be conceded that knowledge is important,—nay, that it is indispensable, without

falling into the error of maintaining that it is the only requisite of education; or that it is the sovereign remedy, the quack nostrum, for all the diseases of society. Such an error would be corrected by a very ordinary insight into human nature; and he who had cherished it would be prepared to enter into the Apostle's meaning, when he says "He that *knoweth* to do good, and doeth it not, to him it is sin." Where there is not some mental training, the nature of which will be estimated in the sequel, the mere act of throwing knowledge into the mind will miserably fail, as a measure for correcting the evils under which we groan, and disseminating happiness throughout the community. "Ye knew your duty and ye did it not,"—is the language which Pollok represents God as addressing to the finally impenitent, at the judgment day: does not the same statement to a distressing amount, hold true of men in society;—evinced that the view of education which we are combating is untenable?

II. We pronounce that education to be imperfect which does not embrace an extensive view of man's relations, and train him to a faithful discharge of the duties arising out of these relations. Knowledge is indispensable. "That the soul be without knowledge, it is not good." But certainly it will not be denied that some regard is to be had to the *kind* of the knowledge imparted. Are there not streams of knowledge corrupt and bad, as are the stagnant waters of ignorance. A thief is an educated person in his own department. A bandit devotes much time and energy to make himself master of his profession. The knowledge of either were valuable to an honest, well conducted man, as it would put him in possession of additional resources for the protection of his property, or of his life. Is it not a fact that the acquisition of extensive and diversified knowledge has frequently proved a curse instead of a blessing? It must do so in all cases where there is no moral training to habituate to its proper application, or where the moral training is inefficient. What is knowledge apart from a rooted disposition to employ it in the advancement of wise, and good, and generous purposes? It is a sword, in the hand of a villain or of a madman. "Knowledge is power;" granted,—but like some other kinds of power, it may be used as the basis of legitimate and salutary authority; and it may be rendered subservient to the basest and most atrocious crimes which mark the career of tyranny and oppression. "Knowledge is power;" tremendous power; and, therefore, there exists the most urgent necessity for putting it under proper direction. But

how is this to be effected, and what is the proper direction? We can easily suppose a person to be acquainted with the nature of the relative duties, and to understand the obligation under which he is placed to discharge them, whilst he neither feels nor practically recognizes that obligation. Now in this case it is the feeling and practical recognition of the obligation, which constitute the proper directory of knowledge. Destitute of these the wretched effect of knowledge is to augment the misery, and to aggravate, before God and man, the guilt of its unhappy possessor. Waiving for the present, the consideration of the means for supplying a *directory* to the use of knowledge, we ask, is the education of man as an immortal being complete, when he is trained to understand and discharge all civil and social duties? No—possibly it has not begun. Is there a God? Does any relation subsist between God and man? Are there any duties originating in such relation? Unless our men of knowledge are prepared to defend the negative on the first of these questions, which obviously involves the others, they must include the teaching of duty to God in the *education of the people*. There is no quackery in this view of the subject. We are not contending for the exclusive application of a remedy of our own invention. Do we make void the obligation to discharge the relative duties, or would we refuse to comprehend them in the teaching which we maintain to be necessary? On the contrary, we give them all the prominence to which they are so justly entitled; but we raise our voice against allowing them to supersede the duties which man owes to his God. Does attention to the service of God injure the structure of civil society, or clog its machinery? The supposition were impious as it is unfounded. It has never been realized—it never can be realized. “Educate the people,” by all means, in habits of sobriety, industry, and enlightened subordination; but utter not a word against piety towards God. The object of the philanthropist is not promoted by severing man from his relations to immortality. The attempt inflicts a wound on present happiness. Filial reverence towards God, taking possession of the soul as a master principle, awakens its energies, regulates its decisions, and conducts it in the onward path of noble and christian virtue. Like a well adjusted piece of mechanism, it performs its operations with ease and success—duty to God is discharged—duty to man is not left undone.

III. The principles embodied in the preceding remarks will go far to establish the indispensableness of the word of God in the education of the people. If men were brutes, and time

eternity, then we would say, "let us eat and drink, for to-morrow we die." let the relations of domestic and civil society be well guarded, and let us, by all means, enjoy the passing hour. We are not certain, after all, but that he who acts under religious impressions is generally the happiest man, whether there be futurity or not. But this we are bold to assert, that, unless it can be established beyond all doubt or hesitancy, that the immortality of the soul is a fiction, and the Bible a fable, both must be recognized in the education of the people. We address ourselves especially to the churches, as this department falls within their immediate province. Are the Scriptures the word of God? Are they a revelation of his will? Do they set before us the high and perfect standard of moral duty, and trace the nature of moral obligation? Are the declarations of the Scriptures authoritative, demanding our assent to them as the testimony of God?—What sentiments are we to entertain on all these questions? Let the evidences of divine revelation be sifted; subject them to the closest and most searching examination; let the genuineness, authenticity, and uncorrupted preservation of the word of God, be made to go through a fiery ordeal, if you please; let objections on all these points be advanced in their strength, and let them not be met at all, if they cannot be met fairly and fully, and overturned by correct statements and sound reasonings; let infidelity be ashamed of her cowardly and unphilosophical trick of taking for granted that the Bible is an imposture; let her prove it to be so if she can, and the contest is at an end.—We say let this be the mode of procedure, and we fearlessly predict that it will issue in the glorious triumph of the Bible. What then? Does the Bible treat of the education of the people? Yes; God has spoken upon this subject; it remains for us to discover whether his voice will have any influence with the beings whom he has created. "Educate the people," but reject the word of God in their education—the suggestion is characterized by the extremest folly, as well as by the profoundest irreverence. Be it admitted that the Bible is the word of God, and that it treats of the discipline of infancy, and the training of manhood, in refusing to avail ourselves of its dictates, we reject the best instruction proceeding from the highest authority—we defraud immortal souls, and despise the God of heaven. Such considerations, we have often thought, should weigh with deep solemnity on the mind of the Christian minister, and powerfully urge him to faithfulness in declaring the "whole counsel of the Lord."

IV. If we would, in the comprehensive sense of the phrase, "educate the people," we must educate the public instructors of the people. This statement clearly applies to a very useful and deserving class of the community, who are not merely scholars, but masters of scholars; and gladly would we throw out some hints, respecting the importance of having them instructed in the "art of education," but as our time and space are both *nearly up*, we must devote the few remaining observations to the subject of the instruction of the public teachers of Christianity. Their office is to "educate the people" for heaven; if, therefore, they enter upon its sacred functions, ignorant of religion, and strangers to the vitality of the gospel, is it not unreasonable to expect their labours to be crowned with success? Can a teacher give instruction in a branch which he has never studied, and does not understand? Has he any reason for anticipating a favourable result in training the youthful mind, or any mind, if he do not discharge the duties of his profession with cordiality and warmth? The office of the ministry is arduous, and awfully responsible: should it not be the first care of the churches, that candidates for it be Christian men, before they are constituted Christian ministers? We are zealous friends to learning in the teachers of religion, if, along with it, we find devotedness to God in the gospel of his Son. When talents and acquirements are consecrated to the service of the Lord, they are nobly employed, and under the divine blessing, religion prospers: but when the *nominal* servant of Christ, is the *real* servant of Satan, religion mourns, and the cause of truth is evil spoken of. We call on the churches to give this subject their best attention—we call on them to examine strictly, the different departments of collegiate education; if all are sound, let the system remain unchanged; if any are found to be unfavourable to preparation for the Christian ministry, let an alteration be effected.

D.

THE WISDOM AND GOODNESS OF GOD.

To the Editors of the Christian Freeman.

I PROCEED, according to promise, to illustrate, from the larger animals, the beneficent wisdom of God, in the adaption of the nature of animals to their mode of procuring subsistence.

Let the lion, king of beasts, be first my subject. Look at his teeth—how different from those of a cow or other animal, whose food is grass; they are fitted completely for tearing and cutting flesh. Examine his stomach and intestines, and confess the accuracy of their construction, to the substances to be digested. The beasts of the field express, by most significant gestures, how intensely they fear him. His prey are swift, and he seldom runs: they have strong scent—how shall he come within reach of them? In addition to his great strength, his Maker has given him cunning, and by a tremendous spring he secures his prey. Night is the season for the special exercise of this cunning, and his Creator has given him an eye most admirably adapted, like that of a cat, for making the clearest observation, with the smallest quantity of light.

This, however, is a small portion of the provision which the all-wise Creator has made for the lion's support. Who has not seen a cat's whiskers, and yet how few know the use of a cat's whiskers. A lion is furnished with a benevolent provision of the same kind; and the hairs growing out as wide as his body on each side, enable him accurately to judge as he creeps along, what places are too straight for him to creep through without noise; while the cushion on his foot, like that of a cat, and the power of drawing in his claws, all enable him to creep towards his victim with the stillness, and almost the certainty of death. I do not wish to descend to the minutia of comparative anatomy, but I could wish all my young friends to study it, were it only for the pleasure they would derive from studying the muscles in a lion's fore leg, and the hole bored in his shoulder bone, to prevent the brachial artery from being injured when he makes his fatal spring.

Many a sore fall has many a poor cat got, tossed out of a two pair of stairs window, perhaps, for the purpose of proving that however thrown, she will always light on her feet. She might, indeed, take the motto of the Isle of man half-penny—*Quocunque jeceris stabit*; for her Maker has given her an astonishing facility of balancing herself when springing from a height. The provision of a similar kind in the foot of the lion is truly admirable; and, indeed, the whole structure of the foot, suiting it to the nature and necessities of the lion, call for our highest admiration.

The immense weight of the lion in proportion to his size, is well known. Just conceive of an immense fat bullock, coming pounce upon a pavement, after a spring of twenty

feet or more : the bones of his fore legs would fly in pieces like tobacco pipes. But the lion feels no inconvenience ; for he who made the lion, and sent him forth to bound upon his prey, gave him bones in his fore legs so compact and hard, that they will strike fire with steel.

The elephant shall furnish another subject of illustration.

His teeth are even more remarkable than those of the lion. It is evident that in most cases an animal can survive but a short period the loss of its teeth. What evidence of wisdom to provide teeth for animals suitable to their allotted span of life ; but greater and more benevolent wisdom is manifested in constructing and renewing the teeth of the elephant. The elephant has no ruminating stomach ; he must masticate an enormous quantity of food ; and were it not that his Creator has, in a singularly interesting manner, secured the renewal of them when they wear out, it would be utterly impossible for him to live half his days.

What beneficent wisdom is exhibited in making an animal of such strength and destructive powers as the elephant, so gentle ; feeding not on other animals—for his race would have depopulated a world—but on what the deep forest provides.

It can be proved to a demonstration, that an animal composed of the usual materials, could not exist above a certain size. We see pigs often become so fat, that their legs are not able to support their weight ; and gourmands have sometimes recourse to bands to keep their huge paunches up. But let any one look to the legs of the elephant, and say, whether or not strength is the grand object in the construction, and the object fully gained ; while, notwithstanding the silly notion so long entertained, that the elephant never lies down, there is connected with strength all the pliancy necessary for lying down, and for very quick motion, too. Two hundred pounds weight of food each day, is considered to be a moderate allowance for an elephant in confinement. It is an enormous tax on the extravagant munificence of an Eastern sovereign, to maintain even a few elephants ; but the sovereign Lord of all has provided most abundantly for the whole species, in immense forests and wide spread marshy plains, where they feed to the full, and trample down and destroy as much as they eat.

The construction of the elephant's neck is such as to prevent the possibility of his procuring his food like other herbivorous animals. Had he not been furnished with a means of reaching to his food peculiarly his own, the fable of Tantalus would have ceased to be a fable, for the poor elephant would

have stood within a few feet of luxuriant herbage, and fountains ever full, without the possibility of satisfying his hunger or quenching his thirst. The trunk of the elephant has been, from the earliest ages, both to the learned and the unlearned, a subject of just admiration. There is nothing else in nature like it: in its structure it is perfect, and its perfection is obvious to the most cursory observer; but new wonders of wisdom and of power are opened up in its examination by the comparative anatomist. It contains nearly forty thousand muscles, each having the power of distinct action; and its capabilities may be estimated from the fact, that with it, an animal from ten to fourteen feet high, and six or seven thousand pounds weight, can, with equal ease, tear up a tree, and pick up a pin. Through this he breathes, by this he crops the most delicate herbage—tears down the branches of the forest, and drawing up into it supplies of water, either spouts it into his mouth, or over his body for refreshment.

His beneficent Creator has taught him properly to estimate an instrument, thus absolutely necessary to his existence; and hence the extreme caution with which he uses it, and the feverish anxiety which he manifests when his trunk is in any way exposed to danger. On the first notice of an attack, he raises it high in air out of reach of danger, and the slightest scratch upon it drives him frantic with rage and fear. The elephant which in 1681 was unfortunately burned in Dublin, was found, after death, with its trunk thrust nearly two feet into very hard ground; such was his anxiety to preserve that, without which, it must have been the most helpless of creatures.

The third illustration which I proposed of the beneficent wisdom of God, was the abundant supply which he furnishes for the immensely varied classes of animated beings. Who has looked through a microscope on a drop of prepared water, and seen the host of infusoria which crowd it—but why talk of the microscope while I write especially for the people? Who has looked along a river's bank, on a fine summer evening, without wondering how all the myriads of winged creatures which throng and gambol there are supported. Supported they are, and well, too, else they would not be so merry. From the huge elephant and enormous whale, down through all the unnumbered tribes which terminate, we know not where, in some animalcule, which lies as yet beyond the utmost range of human discovery, not one has reason to complain that the universal parent has deserted him. Their natures, tastes, and

spheres of life, are infinitely varied; but for them all, the rich provider has prepared a suitable and abundant supply.

Before the creature comes into existence, the all-wise and good Creator, who foresaw its wants—anticipated them, and the new-born child of providence, has only to reach forth and partake of the ample and luscious banquet prepared expressly for his use. What more luscious to our taste than honey?—It was laid up in store for the young bee. What more substantial or strengthening than the egg?—It was intended for the nourishment of the young chick till the period of his walking forth to enjoy the banquet which all nature spread before him. Behold the main all white with sails, wafting to us the luxurious fruits of other climes. They have stolen the common food of the birds, and flies, and creeping things of other lands, and yet an abundance has been left behind. For the blind puppy dog, his Maker has laid up a store of milk, and in the darkness of his midnight a hand unseen guides him to it. With what delight does the lamb bound along the turf to the dug of its dam: with what relish does he swallow down a beverage so far superior to the fabled nectar. Nectar would soon become worse than disgustingly insipid; the full soul would loathe it; but the lamb, and the calf, and all the young mammalia, return each time with fresh delight to the dug of their dam, and find again and again that the fountain of bliss which they so lately drained, is once more overflowing full.

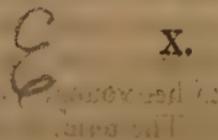
It is not necessary for us to travel into strange lands, and see strange beasts, to enable us to learn lessons of piety from the provision which a bountiful Creator has stored up in tender maternal forethought. It is not uncommon for the common cat, to hoard up a store of mice or young rats for her expected progeny; and this, in consummate wisdom she does, simply by laming them, and thus making it easy for her to present them to her young, plump and fresh as they are needed for the table.

The term, abundant supply, which I have used, is, of course, relative, not meaning that a large quantity of food is provided for each species of animal, but that each species finds a rich supply proportional to its wants. Providence has established wonderful correspondence between animals, and the sphere in which they have been appointed to move, as well as the circumstances in which they have been placed. The rein deer has been fixed in the region of snow and storm; the bleak mountain and the inhospitable wild have been given to him for

his pasture ; yet he has no reason to complain, for his beneficent Creator has furnished him with an extraordinary quickness of smell, which directs him to his favourite moss, lying deep beneath the frozen snow ; and while he obtains, even in the midst of an arctic winter, an abundance of the food which he loves ; or, strange to say, makes, though a ruminating animal, a hearty meal on mountain rats—what cares he for the green savanna and waving forests of tropical climes.

To avoid tediousness, however, I select another example and close. The camel is born for a land of barrenness ; his wants are few and easily satisfied, and course as is his fare, he glorifies his Maker's beneficent wisdom, even more than the luxurious possessor of all that unlimited fertility can afford. The camel's lot is cast in lands where water is very scarce ; but he who placed him among the dry sands, furnished him, in his remarkably constructed stomach, with a reservoir for storing up water against the day of thirst, and gave him a mouth to eat, a palate to relish, and a stomach to digest thorns and harsh and spearpointed shrubs, which none other dares to touch, and against which, even the traveller's leathern boot is not a sufficient protection. The bump too, which his Maker has fixed on his back, is not without its use in the day of his trial ; for, being a mass of fat, it supplies by absorption the want of food. The foot of the camel is itself a work of beneficent contrivance, adapting its possessor to the loose sand, and the sharp pointed rocks over which it is destined to travel. But why specify single cases when the whole world is every where filled with proofs of unsearchable wisdom and infinite goodness.

" All nature, is but art unknown to thee,
All chance, direction which thou can't not see ;
All discord, harmony not understood,
All partial evil, universal good."



X.

IRVING'S ORATIONS.—If these orations are really eloquent, we are all wrong ; our standard of eloquence is wrong ; all the great masters are wrong. Demosthenes, Cicero, Fox, Burke, Sheridan, were all mistaken. In another conversation, when noticing the grotesque style of this Miltonic writer, he said, the author appeared as ludicrous as a young lad strutting about with his grandfather's breeches on.—*Robert Hall.*

EDWARDS ON THE TERM "GODS,"

AS APPLIED IN THE SCRIPTURES TO MAGISTRATES.

WE publish the subjoined letter of President Edwards, to his friend and pupil Mr. Bellamy, of Bethlem; as it furnishes an instructive explanation of the term "Gods," as applied to the Israelitish magistrates.

Stockbridge, December 1, 1757.

REV. AND DEAR SIR,

As to the question you ask about Christ's argument, in John x. 34-36, I observe,

First,—That it is not *all princes* of the earth who are called *gods* in the Old Testament; but only the *princes of Israel*, who rule over God's people. The princes who are called Gods, in Psalms lxxxii. here referred to, are, in the same sentence, distinguished from the *princes of the nations of the world*. "I have said ye are *gods*; but ye shall die like men, and fall like one of the *princes*.

Secondly,—That the reason why these princes of Israel were called *gods*, was, that they, as the rulers and judges of God's Israel, were types and figures of Him, who is the true king of the Jews, and the prince of God's people, who is to rule over the house of Jacob for ever: the Prince and Saviour of God's church, or spiritual Israel, gathered from all nations of the earth; who is God indeed. The throne of Israel, or of God's people properly belonged to Christ: he only, was the proper heir to that throne; and therefore, the princes of Israel are said to sit upon *the throne of the Lord*, 1 Chron. xxix. 23; and the kingdom of Israel, under the kings of the House of David, is called *the kingdom of the Lord*, 2 Chron. xiii. 8. And because Christ took the throne as the *antitype* of those kings, therefore he is said, Luke i. 32, to sit upon *their throne*. Thus, the princes of Israel, in the 82d Psalm, are called *gods*, and *sons of God*, or, "all of them *children of the Most High*;" being appointed types and remarkable representations of the true Son of God, and in him of the true God. They were called *gods*, and *sons of God*, in the same manner as the Levitical sacrifices were called an *atonement* of sin, and in the same manner as the manna was called the *bread of heaven*, and *angel's food*. These things represented, and by special divine designation, were *figures* of the true atone-

ment, and of Him who is the true bread of heaven, and the true angels' food; in the same sense as Saul, the person especially pointed out in the lxxxii. Psalm, is called "*The Lord's anointed*," or (as it is in the original), *Messiah* or *Christ*, which are the same. And it is to be observed, that these typical gods and judges of Israel, are particularly distinguished from the true God and true judge, in the next sentence—Psalm lxxxii. 8, "Arise O God, thou JUDGE of the earth; for thou shalt inherit all nations." This is a wish for the coming of that king that should reign in righteousness, and judge righteously; who was to inherit the Gentiles as well as the Jews; and the words as they stand in connexion with the two preceding verses, import thus much—"As to you, the temporal princes and judges of Israel, you are called gods, and sons of God, being exalted to the place of kings, judges, and saviours of God's people, the kingdom and heritage of Christ; but you shall die like men, and fall like other princes; whereby it appears that you are truly no gods, nor any of you the true Son of God, which your injustice and oppression also show. But oh! that He who is truly God, the judge of the earth, the true and just judge and Saviour, who is to be king over Gentiles as well as Jews, would come and reign!" It is to be observed, that when it is said in this verse, "Arise, O God," the word rendered *God*, is *Elohim*—the same used in verse 6—"I have said, ye are gods"—I have said ye are *elohim*.

Thirdly.—As to the words of Christ, in John x. 35—"If he called them gods, unto whom the word of God came," I suppose that by the *word of God coming* to these princes of Israel, is meant, their being set forth by special and express divine designation, to be types or figurative significations of God's mind. Those things which God had appointed to be types, to signify the mind of God, were a *visible* word. Types are called *the word of the Lord*, as in Zechariah xi. 10, 11, and in Zechariah iv. 4–6. The word of God came to the princes of Israel, both as they, by God's ordering, became subjects of a typical representation of a divine thing, which was a visible word of God; and also, as this was done by express divine designation, as they were marked out to this end by an express, audible, and legible word, as in Exod. xxii. 28, and Psalm lxxxii. 1; and besides, the thing of which they were appointed types, was Christ, who is called "*the word of God*." Thus, the word of God came to Jacob as a type of Christ, 1 Kings, xviii. 31.—"And Elijah took

twelve stones, according to the number of the tribes of Jacob, **UNTO WHOM THE WORD OF THE LORD CAME**, saying, ***Israel*** shall be thy name." The word Israel, is PRINCE OF GOD : Jacob being, by that express divine designation, appointed as a type of Christ, the true prince of God (who is called, in Isa. xlix. 3. by the name of Israel), in his prevailing in his wrestling with God, to save himself and his family from destruction by Esau, who was coming against him, and obtaining the blessing for himself and his seed. Now,

Fourthly,—Christ's argument lies in these words, *The Scripture cannot be broken.* That word of God by which they are called gods, as *types* of Him who is truly God, must be verified, which they cannot be, unless the *Antitype* be truly God. They are so called, as types of the Messiah, or of the *Anointed One* (which is the same), or the *Sanctified* or *Holy One*, or Him that was to be *sent*; which were all well-known names among the Jews for the Messiah. (See Dan. ix. 24, 25 ; Ps. lxxxix. 19, 20 ; Ps. xvi. 10 ; John ix. 7.) But it was on this account, that those types or images of the Messiah were called gods, because He whom they represented, was God indeed. If he were not God, the word by which they were called gods could not be verified and must be broken. As the word, by which the legal sacrifices were called an atonement, and are said to atone for sin, was true in no other sense, than as they had relation to the sacrifice of Christ the true atonement; if Christ's sacrifice had not truly atoned for sin, the word, which called the types or representations of it an atonement, could not be verified. So, if Jesus Christ had not been the true bread from heaven, and angels' food indeed, the scripture which called the type of him the bread from heaven, and angels' food, would not have been verified, but would have been broken.

These, Sir, are my thoughts on John x. 34, and

I am yours, most affectionately,

J. EDWARDS.

MEMOIR OF THE REV JOHN BROWN.

A delightful volume containing Mr. Brown's Letters on Sanctification, with a Memoir of the Author, has just made its appearance. We hail the work with peculiar pleasure ; and recommend it especially

to ministers of the gospel, and students of theology. Mr. Brown, eldest son of Brown of Haddington, was minister of the United Secession Congregation of Whitburn for nearly FIFTY-FIVE years. He died on the 10th February, 1832, in the seventy-eighth year of his age. The following extract from the Memoir, will illustrate the character and habits of this eminent servant of God.

MR. BROWN was not a minister merely in the pulpit. Out of it also, both in his private intercourse with his people, and his Christian labours among them, he, in an especial manner, did "the work of an evangelist, and made full proof of his ministry." Indeed it was in this department of ministerial work that he appeared to the greatest advantage. As a mere preacher many equalled and excelled him; but as a working pastor,—one who devoted himself "in season and out of season" to the spiritual good of those committed to his charge,—there were very few to be compared with him. All that knew him can bear witness, that in "labours he was more abundant." It was a common expression among his people respecting him, that "he was always doing." Although he had a congregation considerable in point of size, and still more considerable in point of the extent of country over which it was spread,—being, at one period, twelve or fourteen miles square,—he most regularly and conscientiously performed the ordinary ministerial duties, of annually visiting and annually examining his whole congregation; and these duties were performed by him in any thing but a formal and superficial manner. It was his aim on these occasions, to make his addresses as personal and particular as he could, and to accommodate them, as far as possible, to the circumstances and characters of the individuals. He would at such times, accordingly, address the people by their *names*, and seizing hold of some peculiarity in their state and circumstances, would make it the basis of serious and pointed admonitions. Thus, at one time, in the course of his visitations, calling upon a family who had just entered a new house, he was told by the mistress of the family, at the door, that they were in such a state of disorder that they had hardly a place to put him in. He replied, quoting the saying of an old divine, in his own familiar manner, "Oh, if you have room for the Master, you will surely have room for the servant;" and entering the house, he, in his exhortation, insisted and enlarged upon the necessity of having all old things put away, and all things made *new*; and spoke of the *new* furniture that was required for the spiritual house, and how the trash and lumber of corrup-

tion must be cleared away, in order to its being a befitting "habitation of God through the Spirit." On these occasions, when at any distance from the place of worship, he usually also preached, and often to considerable audiences. He was also most exemplary in visiting the sick, both in respect of the attention he showed, and the tenderness he displayed. He would even, especially in his younger days, sometimes go between five and six miles after sermon, to visit those who had been recommended to the prayers and sympathy of the congregation.

But Mr. Brown was not satisfied with merely treading in the beaten track of common ministerial duty. He was even ingenious in devising schemes of usefulness, and most patient and persevering in the execution of them. The young ever occupied a large share of his attention. "The importance of the rising generation," he observes, in the preface to his collection of Letters for the Young, "can scarcely be overrated. They are possessed of immortal souls, which are in imminent danger of being lost for ever. They are preparing to enter upon the active business of life, in which they may be very useful or very hurtful to multitudes around them, and their character and behaviour will deeply influence the most important interests of the coming generation of mankind." And in correspondence with these ideas and impressions, was the attention he bestowed during his whole ministry upon their instruction and welfare. He, indeed, invariably showed a *parental* interest in them. One who knew him well, says of him, "I have often thought our friend quite eminent as a minister of the Lord Jesus Christ, for his interest in, and care for, the young. He might truly be said to have imitated his Divine Master, and carried them in his bosom. With these he knew the greatest hope of usefulness lay; besides the joy it afforded the good man's heart, whenever he found 'a boy' (a favourite expression of his) in whose heart there appeared to be some good thing toward the Lord God of Israel."

In his endeavours to do good to the young, he usually began with their parents, and laboured to impress *them* with what he himself felt. It was ordinarily, I have been told, one of the last things he would say on quitting a house where there were children, especially to the mother, "Now, mind these children—mind their eternal interests." Often he urged on those who were descended from pious ancestors, not to allow religion to go out of the family, but endeavour to transmit it in entail to those who should come after them. "God has long dwelt,"

he says, writing to a friend, "in the family from which you are descended. This you will find a strong obligation on you to do as much as possible for His cause." He was particularly desirous, and dealt earnestly with parents, both in public and private, to have the children of his congregation brought *early* under the means of grace. It was his wish that they should be brought to the place of worship as soon as they were at all capable. He was accustomed to say that children, upon such occasions, often got what remained with them to the end of life. Frequently has he been heard to refer, with very visible pleasure, and in the way of encouragement to parents, to some eminent Christians, who owed their first religious impressions to accompanying, when they were children, a pious father or a pious mother to the ordinances of God's house.

In his more regular or occasional visitations of his congregation, the young were always particular objects of his attention. He ever took the most marked and affectionate notice of them, and had always something kind and serious to say to them. In a manner that was entirely his own, he uniformly contrived to engage their attention wherever he met with them, and to drop some pious advice, or caution, or remark, suitable to their age or circumstances. He was never almost indeed known to pass, even on the public road, a young person without speaking. If he found them piously inclined, he would commend and encourage them. If he perceived them ignorant and thoughtless, he would give them a serious advice, and accompany it with a tract, of which he carried always in his walks a supply along with him; and if, as was sometimes the case, he found they could not read, he would inquire into their circumstances, and adopt means, sometimes even before he went home, to get them sent to school. "A word spoken in season," says the wise man, "how good is it!" And often, accordingly, did the incidental hints which Mr. Brown threw out upon these occasions, and which he was frequently very happy both in the timing and expressing of, prove "nails fastened in a sure place by the Master of Assemblies." The writer of these pages has met with more than one instance of persons advanced in life, who have referred to these as the first seeds of their spiritual being.

At a time when classes for the young were not so common as they are at present, he held meetings monthly with the young men and the young females of his congregation for religious instruction, which were continued from an early period of his ministry, I believe, to the very end of it. And so bent

was he upon gaining his benevolent end, that, when he found he could not command the regular attendance of the young men upon a week day, he, with no small inconvenience to himself, met with them on Sabbath morning, before the commencement of public worship. He was accustomed, too, at one period, that he might accommodate himself as far as possible to the circumstances of all, to convene, at stated intervals, the cowherds, who lived in the immediate neighbourhood of the manse, at the mid-day hour, when they were unoccupied, and instruct them in the principles of religion. His object, in these catechetical meetings, was at once to inform the judgment and impress the heart; and in this way train up the young people of his congregation for admission into the communion of the church, which he knew they could only be by being made intelligent and lively Christians.

But Mr. Brown's care of the young did not cease with their admission to the Lord's table. Knowing how prone they were on reaching this point, to relax their exertions in the pursuit of religious knowledge, and become stationary, he was in the regular habit of holding meetings with them subsequently, in order to ascertain their progress, and direct and encourage them in the righteous ways of the Lord. He encouraged also, among the young of his congregation, the institution of social meetings for prayer. He was anxious for the diffusion of a devotional spirit among them; and this he reckoned, both from what he had seen and his own experience, a most likely means of promoting it. I find him accordingly hailing with delight the spread of these meetings, both in his own congregation and elsewhere. "I understand," he says, in a communication to one of the Religious Magazines, "that among other good effects of Sabbath-schools, they have occasioned, in several instances, the association of several of the children together in prayer meetings by themselves. This seems an eminent token for good." In the same spirit he mentions, in a letter to a young friend, as a most gratifying occurrence, the formation of a second juvenile prayer-meeting in his congregation, consisting of eight or nine promising boys. One of their fellowship meetings, which was held on the Sabbath morning, he usually opened himself with singing and prayer.

He did not, however, reckon it sufficient to use *direct means* for the religious improvement of the young of his congregation. While he sowed by his instructions "the good seed of the kingdom," he endeavoured, by his fatherly care and seasonable advices, to keep the soil as clear as possible of whatever might

interfere with its growth. He was especially concerned that young persons, when they left their father's house, should be placed in families and situations where they might enjoy religious advantages and opportunities. Often did he enlarge, both from the pulpit and in private conversation, but not oftener than its importance merited, on the great advantages of being cast when young into religious families, and forming religious connexions; and often, also, did he take occasion to expose the high criminality, and imminent peril, of hazarding, for any worldly consideration whatever, their religious interests and prospects. Particularly on the eve of the usual hiring terms, he was invariably accustomed to caution them from the pulpit, in the most earnest and affectionate manner, against engaging themselves to persons who had not the fear of God before their eyes, and observed not the worship of God in their families; remarking, that the obtaining somewhat higher wages might be at the expense of their immortal souls. Indeed, wherever and whenever he perceived any threatenings of danger to their spiritual interests—and he was most quicksighted in descrying these—he always, like a faithful watchman, gave instant warning. The approach of the harvest season, for example, or the occurrence of a fair, being, in his apprehension, times of especial peril, always drew from him some prudent admonitions and pious counsels. He begged them to remember that they ought to be Christians on the harvest field and in the market place, as well as in the sanctuary.

Nor did these Christian attentions to the young persons who had been brought up under him terminate with the termination of their connexion with the congregation. When, as was often the case, from the peculiar local circumstances of the particular part of the country in which the congregation was situated, they had to leave his ministry, to enter upon distant service, or to prosecute business in the large towns, he followed them with similar attentions to their new scenes of labour. It was his manner, previous to their departure, to take them up to his study, administer suitable advices to them, give them a religious book accommodated to their character and circumstances, and then pray with them, commending them to the care and protection of their Father in Heaven; and after they had gone to their new situations and places of abode, he still endeavoured to be serviceable to them, not only by his prayers, but by various active efforts in their behalf. In many cases, when circumstances allowed him, he sought them out himself, kindly inquired after their welfare, and dropt out some suitable hints

for their consideration and guidance. In other cases he would recommend them to the notice of some of his pious friends. "Please be so kind," he writes to one of these when in Edinburgh, "as look after a boy, James ——, in Ramsay's printing-office. I hope there may be some good thing in him. Give him good advices and a tract at a time." In other cases he wrote them short admonitory letters, equally distinguished for their affection and piety. One of the last things he did (the very Sabbath on which he was struck with palsy) was to direct his colleague to read to the young people of the congregation, as his message to them, and it proved his last one, the following letter, dictated some time before, and addressed to those young persons who had left the congregation, and gone to reside in Glasgow.

"My Dear Young Friends,

"The following hints I hope you will always remember.—The soul is precious, being immortal, and purchased by the obedience and blood of the Son of God. This being the case, it is far more valuable than a world. The sins we often look on as mere trifles in youth, are fearfully criminal before God, as committed against all the peculiar kindnesses of God to you, and against all the peculiar calls and promises of Him to them. Oh what eminent advantages you have for promoting the eternal salvation of your souls in your early days! No perplexing cares of middle age, or infirmities of declining years. Clear discoveries of our infinitely gracious and amiable Redeemer, and remarkably powerful and particular declarations of his redeeming love, meeting with your tender hearts, will make a very heaven on earth. I hope, my dear young friends, you will listen to His precious calls and invitations to the young. 'Remember thy Creator in the days of thy youth, while the evil days come not.' 'My son, give me thy heart, and let thine eyes observe my ways.' 'Josiah, while he was yet young, sought the Lord God of his father.' Oh take care of bad company. Read daily the word of God. 'Whereby shall a young man cleanse his way? By taking heed thereto according to thy word.' Never neglect secret prayer. Attend the public ordinances. Read Boston and Hervey's books. Obey your masters. My dear young friends, yours affectionately,

"JOHN BROWN."

SCOTTISH ESTABLISHMENT—PATRONAGE.

THE friends of evangelical religion in the Church of Scotland, look upon the proceedings of the late Assembly as affording them a decided triumph. In other quarters the same opinion is likely to be entertained. It is, therefore, we conceive, necessary to estimate the nature of the triumph, with some of its probable results.

Patronage has long been felt to be a grievance in Scotland. Efforts were, from time to time, made to shake off the galling yoke. But since 1784, the General Assembly having doubtless discovered it to be a good thing, sat down under it with seemingly imperturbable contentment. From such dreamy enjoyment they have been roused, during the last few years, partly by their own people, and partly by the rapidly growing numbers and respectability of the Dissenters around them. The Secession and Relief churches are spreading extensively in Scotland, and in the same ratio is spreading an undying opposition to Patronage. We record it as our decided conviction, that to causes operating from without, the Evangelical party in the Assembly are, to a large amount, indebted for the first successful movement they have been enabled to make on the Patronage question. True, they have not acknowledged their obligations to the United Secession, and to the other churches, nevertheless these obligations do exist.

But what have the Assembly done? Have they abolished Patronage, or resolved to petition Parliament for its abolition? Nay, verily, they have not: by a sweeping majority they have determined not to petition for the repeal of the law of Patronage!! What, then, have they done on the subject? They have passed the following resolution: On the motion of Lord Moncrief—seconded by Dr. Craig Buchanan—Resolved: “That the General Assembly having maturely considered the overture, do declare that it is a fundamental law of this church, that no pastor shall be obtruded on any congregation contrary to the will of the people; and that, in order to carry this principle into full effect, the Presbyteries of the church shall be instructed, that if, at the moderating of a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the Presbytery rejecting such per-

son, and that he shall be rejected accordingly ; and due notice thereof forthwith given to all concerned : but that, if the major part of the said heads of families shall not disapprove of such person to be their pastor, the Presbytery shall proceed with the settlement according to the rules of the church ; and farther declare, that no person shall be entitled to disapprove as aforesaid who shall refuse, if required, solemnly to declare, in presence of other Presbyteries, that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual interests of himself or congregation ; and resolve that a Committee be appointed to report to an interim diet of the Assembly, in what manner and by what particular measures, this declaration and instruction may be best carried into full operation.”

This resolution was carried by a majority of 184 to 138. One would suppose from reading it, that the majority of the Assembly are determined to “lay the grave-stone” on Patronage. But let us look a little further into the proceedings of the venerable body. The above motion relates to calls, and certainly it throws an obstruction across the path of the Patron, in the exercise of his unhallowed privilege ; but does it deprive him of his *right*? Or is there any intention at present on the part of the Establishment to destroy the *right* of the Patron? We shall see. There were presented to the late Assembly *two* overtures from Synods, *five* from Presbyteries, and about *eighteen* petitions from various individuals in parishes, most of them for petitioning the legislature to repeal the Act of Queen Anne, establishing lay Patronage. A motion in accordance with these overtures and petitions was put by Dr. Hamilton of Strathblane, seconded by Mr. J. Murray of Aberdeen. In his speech, Dr. Hamilton stated that one of the petitions was signed by about 3,000 persons. “He rejoiced in the decision of the Assembly on Tuesday last; (contained in the above resolution) but he and those who joined with him could not rest satisfied with that decision, as they maintained that the law of Patronage was contrary to the institution of the New Testament Church. The standards of their church admitted this, and held that every opinion, doctrine, or practice, which was inconsistent with Revelation, the moment it was discovered, ought to be renounced. He contended that the appointment of Christian ministers by lay patrons, was inconsistent with all these things.” The vote being taken, this motion was lost, there being against it 207, for it only 42!!! Does the state of this vote testify that the Ge-

neral Assembly wish to see patronage abolished? If they do, it is a strange way of making known their wish, to decide against petitioning for its abolition. They are pursuing a double policy. Compelled to bow to the people, they are careful, at the same time, not to offend the patrons. But it will not do. The anti-christian rights of the patrons can never be reconciled with the Christian rights of the people in the choice of their pastor. We rejoice, however, that something has been done, in support of the principles of the Erskines and Fishers of other days. The General Assembly have begun to justify the conduct of the Secession Church; and it is encouraging to find that the Scottish Establishment after wandering so long from the right path, and allowing so much of unholy interference in the settlement of her ministers, is again calling to her remembrance the claims of the Christian people. Let her be decided in opposing the law of patronage, and let us have no more exemplifications of Bunyan's "Mr. Facing Both-ways." The Christian people will expect decision; and as Dr. Gillespie told the late Assembly, if they do not go with the people, the people will not go with them.

There are several other points which we should gladly notice did time permit.—For example: The Assembly returning thanks to his Majesty for graciously permitting the Commissioner not to break the Sabbath by giving dinners, having a public procession, &c. on that day during the sittings of Assembly; and also thanking the Commissioner for kindly consenting to act on said permission!

Another point which ought to be exposed is the manner in which several members of Assembly expressed themselves regarding dissenters, and especially the United Secession. One member, a great friend to patronage, said that "among the enemies of the church he found little but the reckless rancour of radicalism, *without vital godliness*.* Except among

* With this slander we contrast the testimony of the late Dr. Andrew Thomson, a member of the Scottish Establishment, but a powerful opponent of Patronage. It is taken from a speech which he delivered on the 24th December, 1824.

"They had also to consider the effects of this law upon the people: it naturally produced a large body of dissenters, and the law being of such a nature, he rejoiced that *such a large body of dissenters* existed. (Great applause.) He rejoiced that such a *numerous body were under the pastoral care of men so faithful, so learned, so diligent, so exemplary in the discharge of all their duties, as were the great body of dissenting clergy*. He said so with all his heart; and while the law

the old Seceders, the Antiburghers, if they wanted zeal and piety, they must come to the Church of Scotland." Here we have a specimen of that haughty and brutal arrogance which is the plague spot upon all existing religious establishments; and in the present instance be it remembered it comes from the minister of a church, which, according to the testimony of one of her own reverend doctors, numbers *Antinomians*, *PELAGIANS*, and *SOCINIANS*, among those who subscribe her Calvinistic creed, and conduct her public and solemn ministrations! We are constrained to make this exposure, and we shall revert to the subject, however painful, rather than permit attempts at public deception to pass unscathed.

On Monday, June the 2d, the King's Commissioner dissolved the Assembly, addressing them as follows:—

"RIGHT REVEREND AND RIGHT HONOURABLE,—It is now my duty, in obedience to my Sovereign, to dissolve this Assembly; and accordingly, *in the King's name*" (not the King of Zion, but of Great Britain and Ireland) "I now declare this General Assembly to be dissolved, and that the next Assembly shall meet on the 21st day of May, 1835."

WICLIF.

continued to be exercised as it had been, he would still rejoice at the daily accessions to the Dissenting Church.—(Applause.) He was happy to say that a great number of the established clergy did perform their spiritual duties well and faithfully, in spite of the law of Patronage. In other parishes, however, it is certain that these duties were neglected in the grossest manner; the ministers were indifferent to the interests of religion; and the consequence was, that the people left the church—they went away because they wished to be under faithful ministers, by whom their souls would be nourished and saved. And this would be the case so long as the law of Patronage admitted men whom the people could not endure. There were many who felt no alarm on this subject, because they saw that the churches were not altogether deserted—that there were many who still went there. But he wished them to be possessed of some spirit as well as body. What benefit could result from such attendance?—none at all. The people were in a state of perfect indifference. They went to the church to be sure—they sat within its walls—but they heard as if they heard not—they were not attended to by their minister, nor did they attend to him. The consequence was, that they remained there, not because they loved the church, or derived benefit, or expected to derive benefit from it, but because they were under the influence of utter indifference. There were a great many still there; but they were without affection for the establishment, and without any care about their souls; and others would not go away for fear of offending some friend or patron. But did this afford any proof that the law of Patronage was not productive of the most pernicious effects?"

F A I T H.

FAITH is an essential characteristic of the Christian. He that is possessed of this grace is a Christian ; he that is destitute of it, is destitute of salvation. "Without faith it is impossible to please God ; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "He that believeth on the Son hath everlasting life ; and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him." Faith, therefore, is of infinite importance—of indispensable necessity ; a vital principle—a saving grace.

What is faith ? Faith is the belief of a thing to be true on the testimony of another. In the affairs of the world, for example, there are innumerable things which we believe to be true, and the belief of which influences our conduct in relation to the most important earthly matters ; and yet, we have had no knowledge of them by observation, but rest entirely for our persuasion of their reality on testimony. I have no doubt of the existence of such men as Bonaparte, Julius Cæsar, Alexander the Great. I have never seen them : how, then, have I no doubt of their existence ? Because I believe the testimony of credible historical witnesses. We have never seen America ; and yet we every day witness whole families rising up out of the place of their birth, and the home of their fathers—selling out all—committing themselves to the waters of the great Atlantic, in quest of happier homes in the great country of freedom. All this they do on the faith that there is such a place as America, and this they believe on the testimony of others.

Now, as in matters of this world, we credit the testimony of men, and act on it, is it not highly reasonable that in matters of salvation, we should receive and act on the testimony of God ? By faith we look, not to the things which are seen and temporal, but to the things which are unseen and eternal. On what grounds are we assured that there are such things ? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him ; but God hath revealed them to us by his Spirit." This revelation is contained in the Scriptures ; for all Scripture is given by inspiration of God. All Scripture, therefore, is God's testimony to us ; and all Scripture, being God's testimony, must enter into the faith of the Christian. Its histories, doctrines, precepts, promises, and threatenings, are most

surely believed by all who are taught of God. All things revealed in the Scriptures, whether they relate to the past, the present, or the future, belong to "the faith of God's elect." It is the part of faith, therefore, to receive every thing contained in the Bible, on the testimony of the Spirit of Truth.

It is important that there should be some grand central point of revealed truth, on which to repose the mind. This grand central point of truth we have, in the doctrine respecting the person and work of our Lord Jesus Christ. He is the sum and substance of all revealed truth. To Him give all the prophets and the apostles witness. The Scriptures eminently testify of Him. The law is a school-master to lead us unto Christ, and the Gospel may be summed up in that faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. Jesus Christ, therefore, is the centre of the Christian system. On him the sinner is to rest his faith. To believe on him is to be saved. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life."

Christian faith is not a bare assent to the abstract truth respecting Christ, it has to do with the person of Christ. Here is the difference between a living and a dead faith. A dead faith assents to the truth respecting Christ, but a living faith bears the soul directly to the living Redeemer. That he is God and man—that he gave himself a sacrifice—that he reigns in heaven—that he will judge the world—all this the devils also believe. Saving faith must be something more than that which we may have in common with the devils. While it receives the truth respecting Christ as a Saviour, it does so as the means by which it carries the soul to Christ, obtaining the salvation which he bestows. Saving faith, therefore, is not merely concerned with things; it is concerned with a person—a living person—and that person is Christ. It applies the benefits of his salvation, and feels the experimental meaning of the language,—“I know that my Redeemer liveth. A living, saving faith which is thus concerned not merely with abstract truth, but with a living Saviour, must have its seat in the heart, and interest and occupy the affections no less than the understanding. Accordingly we find it thus written,—“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with *the heart* man believeth unto righteousness ; and with the mouth confession is made unto salvation."

In the exercise of that faith which has to do not only with the truth respecting Christ, but with Christ himself, we approve of him, we apply to him, we receive him, we rest and rely on him. Believing on him we come to him, we look to him, we commit our souls to him. When we look to ourselves, we find a variety of necessities; but when we look to Christ, we find him exercising various offices, conferring various blessings, and extending a salvation every way commensurate with our need. Are we ignorant? He is our teacher; and as believers we receive his instructions; "for my sheep," says he, "hear my voice." Are we guilty, and do we need a sacrifice of atonement? He is our sacrifice; and as believers we plead his sacrifice as our sacrifice of atonement before the throne of God; for, him "hath God set forth to be a propitiation through faith in his blood." Is he our ruler? As believers we yield submission to his authority, and keep his commandments. Is he our example? As believers we endeavour to resemble him and follow his steps. Is he our intercessor? As believers we rely on his advocacy with the Father. Is he our righteousness? The believer seeks to be justified in him, and glories in his cross. Is he our strength? The believer goes to him for grace to help in time of need. Does he send the Spirit? The believer comes to him and drinks. Is he in heaven? Faith fixes the affections where he is? Will he come again? Faith expects his appearing, and makes the soul diligent to be found of him without spot and blameless at his coming.

Such is faith in its actings and operations. It is not a dead, notional, speculative thing: it is a living, active principle; and carries, in its exercise, the evidence of its existence, of its active nature, and of its saving character. "He that believeth on the Son of God hath the witness in himself."

Faith is an appropriating principle. It brings the soul to Christ, and brings Christ into the soul. We are united to him by faith. He dwells in our hearts by faith. By faith we become interested in all that he has done and obtained for us; and feel a sense of that interest in our hearts. He is made of God to them that believe, wisdom, righteousness, and sanctification, and redemption.—And not only so, but in the exercise of faith, they experience this. "Surely," shall one say, "in the Lord have I righteousness and strength." Accordingly,

we find Job saying, "I know that my Redeemer liveth." We have the experience of Paul, saying, "I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him ; not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Were it not for the appropriating office of saving faith, the devils might be denominated believers. But which of the accursed spirits of the pit can say,—the Saviour is *my* Saviour—the Redeemer is *my* Redeemer ? This, however, is the experience of the Christian, in a degree proportionate to the strength of his faith. To work this experience in our hearts, and to inspire us with the assurance and the joy which this experience imparts, is one great object with the inspired writers. "These things," says the apostle John, "have I written unto you that believe on the name of the Son of God, that ye may *know* that ye have eternal life." Happy is the man whose faith enables him to say with Paul, "I know in whom I have believed, and that he is able to keep that which I have committed to him against that day." For an energetic exhibition of the inward working of faith, where can we look with more advantage than to that description which Paul gives us of his experience, not so much in the character of an apostle, as of a private Christian ?—"I am crucified with Christ: nevertheless, I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live *by the faith* of the Son of God, *who loved me, and gave himself for me.*"

Faith, real faith, is not alone. So far from being alone, it is the root of all other Christian graces. It lies at the foundation of them all : it is an element which enters into the composition and exercise of them all. According to the arrangement of God, and the experience of the Christian, all the blessings of salvation are essentially and inseparably connected with it. Dwelling and reigning in the Christian's heart, it is one grand governing principle, and the spring and moving cause of all holy obedience.

Faith worketh by love. It does so in the very nature of things. If I believe with all my heart, that God spared not his own Son, but delivered him up for us all, how must I feel myself constrained to love him who first loved us, and sent his Son to be the propitiation for our sins ! If I believe

with all my heart that Christ loved me, and gave himself for me, how must I feel myself constrained by the love of Christ, to love him who so loved me, and to give myself to him who gave himself for me, and to live no longer to myself, but to him who died for me and rose again ! Thus faith works by love. It warms the heart with the love of God and of Christ. Presenting before the soul the exceeding riches of his grace, in his kindness toward us through Jesus Christ our Saviour, our obduracy is melted ; our stubbornness is subdued ; our dread of God is dispelled ; and affection to him as our Father in heaven is awakened in our bosoms : we feel no longer like the slave driven to a reluctant obedience by the dread of a tyrant's lash ; but our hearts and our affections are constrained, by an overwhelming sense of the mercies of God, to present ourselves to him living sacrifices.

Faith, accordingly, is a working faith. All who believe, work : they work the works of their Lord and Master, Jesus Christ. Faith alone justifies ; but the faith that justifies is not alone. The faith that justifies the soul before God must itself be justified ; and be declared, to the conscience and to the church, to be a real, and not a counterfeit faith. Now faith is justified and proved to be real by its works. The Antinomian is for separating works from faith, and resting in a notional faith, which has its whole concern with systematic truth, but not with the experimental, heart-stirring realities of a living Redeemer and his salvation. Salvation is a salvation as really to good works now, as it is to glory hereafter. Often and often do men perplex themselves with the question,—Are good works necessary to salvation ? The question proceeds from darkness and confusion of understanding respecting salvation. It takes for granted, that the salvation is entirely future, and confined to the world of glory ; whereas, salvation is a present salvation, and is already commenced in the Christian. He is saved to good works at this present time ; and as surely as he shall be saved to glory hereafter, he is saved to holiness now, as the way to glory. Saving faith and good works cannot be separated in reality ; and they should never, therefore, be separated in theory. God has joined them together ; let not man put them asunder. The Antinomian, however, impiously labours to divorce them. It is of such a man that the apostle James speaks, when he says,—“ What doth it profit, my brethren, though a man say he hath faith and have not works. Can faith save him ? ” The apostle is not here speaking of a *real* faith, but only of that faith which the An-

tinomian *says* he has. This speculative faith may be conceived of as existing without works; but saving faith and good works co-exist as necessarily in the Christian as soul and body in the living man. The apostle asks,—“Can faith save him?” Most assuredly real faith can save him; but not this dead faith—not this imaginary faith,—this faith which the Antinomian *says* he has. To every such pretender to faith, separate from works, the apostle addresses the challenge,—“Show me thy faith without thy works.” This is said in order to produce the conviction of its impossibility. “And I will show thee my faith by my works.” This is the true and only way to show the reality of our faith. The apostle illustrates his meaning by adducing an example wherein faith is eminently seen working by love. “If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it have not works, is dead, being alone.” Is this dead faith a real faith? No more than a dead body is a man. “For as the body without the spirit is dead, so faith without works is dead also.” Of what use, then, is a dead faith? Of no more use than a dead body. If we saw it as Christ sees it, we would regard it as a hideous and loathsome spectacle, and would bury it out of our religion for ever.

Contemplate faith in some of its leading attributes and operations. Faith is a conquering grace: it overcomes the world; “for this is the victory that overcomes the world even our faith; and who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” Faith is an establishing grace. By faith we stand, and by faith we endure, as seeing him who is invisible. Faith purifies the heart; and we are sanctified by faith. Faith not only enables us to weather the tempests of life, but causes them to turn out to our salvation: for our affliction is said to work for us an exceeding and eternal weight of glory, on the principle that all the while we look not at the things which are seen and temporal, but at the things which are not seen and are eternal. Of what importance, then, is faith in the experience of the Christian! The Scriptures ascribe to its working the most glorious results. We walk by faith: we stand by faith: we are justified by faith: we are sanctified by faith: we live by faith: we are saved by faith. Faith is the substance of things hoped for, and the evidence of things not seen.

Saving faith is not of spontaneous birth or of human origin in the soul of man. It is born of God. The same spirit who has revealed to us in the Scriptures the glorious objects of faith, begets in the soul the principle of faith. We enter into no metaphysical discussion here: we put the question simply as a matter of fact; we appeal to the experience of every Christian in heaven and out of heaven. They all declare themselves believers. Interrogate them how they came by their faith. They declare that they "have believed through grace." Let us not be reluctant, then, to admit that "faith is the gift of God." His Spirit made us; and why should we be unwilling to be indebted to his Spirit for our spiritual existence, more than for our animal and intellectual existence? And as the Spirit commences, he carries forward the work of faith in the soul. As we have our continuance in our natural being in God, why should we not gladly depend on the influences of his Spirit for our growth and progress in our spiritual and better being. Persons ignorant of the corruptions of the human heart, the temptations of the world, and the snares of the Devil, may imagine the existence, and operations, and growth of faith in the soul of man, to be such an easy matter, as to be scarcely worthy of their notice or their care, and to lie altogether within the compass of their own unaided minds. Nothing can be more fallacious. The apostle Paul ascribes the operations of saving faith to the same omnipotent energy that raised Christ from the dead. He, accordingly, sends us to "the God of our Lord Jesus Christ for the Spirit of wisdom and revelation," for the experience which he thus describes,—"That ye may know,—what is the exceeding greatness of his power to us ward who *believe, according to the working of his mighty power*, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."—Eph. ii. 17-21. Here, then, we are taught to whom we are to go at all times, and especially in trying circumstances. How many things occur to put the reality and strength of our faith to the test! How many difficulties have we to encounter which without faith we must be utterly unable to overcome! Without faith, are we able to forgive our enemies? Without faith, are we able in the hour of trial to part with the world for Christ, and count with Moses the reproach of Christ greater riches than the treasures of earth? Without faith, shall we, at the call of God, be able to offer up some beloved Isaac, in opposition to the reasonings and reluctance of the carnal

mind? Without the shield of faith, how shall we quench the fiery darts of the wicked one? Without faith, how shall we meet the king of terrors? Without faith, we shall be of those who draw back unto perdition, and not of those who believe to the saving of their souls. Let us go, then, to God: let us ask his Holy Spirit: let us pray that our faith fail not: let us beseech him to cause us to know in our experience the exceeding greatness of his power toward us, in working in us the work of faith with power: let us say, as the disciples said to the Saviour,—“Lord increase our faith.”

CEPHAS.

THE DIVINE LIFE.

[FOR THE CHRISTIAN FREEMAN.]

WHEREVER the Gospel comes, it finds men dead in trespasses and sins. Being the Gospel of God, he employs it as the instrument of quickening the souls of men. By the almighty energy of the Holy Ghost, he makes it effectual for their conversion and eternal salvation.

What is the life which the Gospel discovers, and is the honoured instrument of conveying? It is the life of grace and holiness. This we derive from our glorious New Testament head, through the high privilege of our union to him. It is the gift of God, and lies in the enjoyment of his favour, and renewed influences of his spirit. Paul tells us that he lived this life; and every believer may say,—“I live; yet not I, but Christ liveth in me.” The Spirit dissolves the union between the soul and sin, and turns the heart to God; and then this life begins.

Do you, reader, desire marks of this heavenly life? As a man, you have affections and senses. As a Christian, you have these spiritually. Your spiritual eyes discern things invisible to others: you hear the voice of the Spirit speaking to your heart: your desires are toward God, and you walk in the way of his commandments: your affections are on things above: you aspire after communion with Christ: you move toward God in prayer, and praise, and other holy exercises: you are often in deep thought about the perfection of your graces, the society of angels, the vision of Christ, and the enjoyment of God: you love holiness, and hate sin: you go on from strength to strength, till you arrive at the measure of the stature of the fulness of Christ.

Do you desire to know the Scripture character of the sub-

jects of this life? They were chosen in Christ to enjoy this life with every blessing comprehended in it,—Eph. i. 4: given to Christ, that he might give them eternal life,—John xvii. 2: loved of God,—1 John iv. 10: predestinated to be conformed to the image of his son,—Rom. viii. 28.

Make this life, Christians, your study. It is a life to which you were ordained. He appointed this blessing for you, and you shall enjoy it. It is an essential part of the salvation of the Gospel. The Holy Spirit begins this life. To communicate it belongs to his office in the economy of grace. It is his to enliven and enlighten the dead soul. It is a hidden life, hid in Christ our Head: all its pleasures and operations are maintained in a secret, mysterious way between God and our souls. It is laid up for you in the secret purpose and immediate presence of God. It is a life all the converted live; and from the time of conversion, and no sooner, do we date its commencement. Christ purchased this life; and his death gives all his people a title to it. Are souls given us merely to animate our bodies for a little time, that we may eat and drink, and then die? The divine life is our chief end; our grand concern; our highest attainment, distinction, and felicity.

This life not only prepares for heaven, but is actually the commencement of heaven on earth. Who, but those who have this life, enjoy access to God, and have fellowship with him here; converse with the church above, and have their souls filled with thoughts of that glory that shall be revealed hereafter?

Reflect for a moment on the causes which interfere with this life, and retard its progress. Alas! how sin deadens and destroys, and lays waste all that is pure, and spiritual, and happy, and heavenly in the soul. A worldly and a renewed mind—God and Mammon—cannot dwell together. Ungodly company and worldly cares are the very opposites of *the divine life*.

Would you know how this life is promoted? Read the Word. Let its precious promises, and salutary warnings, dwell richly in your minds always. Hear the Gospel. It is the word of life: hear, and your souls shall live. Receive the Lord's Supper constantly, always keeping in view its design and use. Receive it, if possible, where it is set forth for the friends only of our Emmanuel. Be often with God at his throne in public, in the family, and in the closet. Let singing his praise be your delight. These heavenly exercises elevate the soul, sweeten the temper, and strengthen all our graces.

G. M'C.

NOTICES OF BOOKS.

Anecdotes illustrative of a Select Passage in each Chapter of the Old Testament. By JOHN WHITECROSS, Author of *Anecdotes illustrative of the Assembly's Shorter Catechism, &c.* Edinburgh: William Oliphant and Son, 1834.

THE mode of illustration by anecdote is generally the most pleasing: the feelings become interested, and they insensibly engage the understanding. With what avidity do youth listen to anecdotes told by others, or read them when they are published! Now we think it highly important that this avidity should be laid hold of; and its influence secured on the side of TRUTH. And what more effective plan for accomplishing this object, than to form in the minds of children interesting and delightful associations with the different portions of God's holy word? Love to the Bible in early life, and diligence in perusing it, afford the best promise of future usefulness in the world, and of growing preparation for eternity. To parents and guardians of youth we would say, train up those committed to your charge "in the nurture and admonition of the Lord;" impress their minds with reverence for his word and ordinances; point them to heaven. You have in the present age many helps for this great undertaking; and among these is the useful little work which we now introduce to your notice. It will be found well worthy of the attention of youth: it will yield its readers (and we hope, for their own sakes, they will be numerous) a large return both of pleasure and profit. May it, through the blessing of God, promote the interests of immortal souls!

The best recommendation of the work will, we conceive, be a specimen, which we furnish almost at random:

Ps. xxxii. ver. 7.—Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

Cowper, the poet, who was subject to mental derangement, once resolved to throw himself into the Thames. For this purpose, he got into a hackney coach, and desired the man to drive him to Blackfriar's Bridge. The man drove all over London, but could not find the place; this was unaccountable, as the driver was well acquainted with London. "Oh!" said Cowper, "you have driven me quite far enough; drive me home again." He went into his room, and composed that beautiful hymn,—

"God moves in a mysterious way,
His wonders to perform;" &c.

Ps. xxxiii. ver. 15.—He fashioneth their hearts alike.

When Mr. Occam, the Indian preacher, was in England, he visited Mr. Newton of London, and they compared experiences. "Mr. Occam," says Mr. Newton, "in describing to me the state of his heart, when he was a blind idolater, gave me, in general, a striking picture of what my own was in the early part of my life; and his subsequent views corresponded with mine, as face answers to face in a glass, though, I dare say, when he received them, he had never heard of Calvin's name."

SECESSION CHURCH OF SCOTLAND.

As a church, the United Secession forms the largest, and perhaps the most influential dissenting communion in Scotland. Her synod is distributed into 22 presbyteries. There are 320 ordained ministers, about 350 congregations, and 80 licensed preachers of the Gospel, and about one hundred students of divinity under her immediate jurisdiction. She is also a missionary church. She has forty missionary stations, in destitute places in the Highlands and islands of Scotland. She has sent forth many missionaries to the Canadas, Nova Scotia, and America. There have been not a few of her licentiates and ordained ministers, employed in various regions of the heathen world, under the auspices of the London and Scottish Missionary Societies. One of her ordained ministers is now in Persia as a missionary, supported by our synod, and is perhaps the only native of this country who can address the Persians in their own language. And I delight to add, that our church is busily employed in making those inquiries, which may enable her to fix with propriety on a more enlarged field of foreign missionary enterprise. When we consider the extent to which God has increased our church at home—when we think of the various synods of Ireland, Nova Scotia, and America, which have sprung from her—when we think of the various churches under their care, and which probably outnumber those of the parent stock, we may apply to her, although in a modified sense, the beautiful language applied to the ancient church—the vine which God brought out of Egypt,—"He did prepare room before it, and did cause it to take deep root and to fill the land. She has sent out her boughs into the sea, and her branches unto the river. Return, we beseech thee, O God of Hosts, look down and visit this thy vine, and the vineyard which thy right hand hath planted."—Ps. lxxx. 8, 9, 10.

BAIRD.

THEOLOGICAL EDUCATION.

THE United Associate Synod of the Secession Church in Scotland have, by a recent vote, resolved upon an important addition to the respectable provision already made for the education and improvement of the young men among them, who are destined for the sacred office. The precise arrangement, and the minuter details, are not fixed; but the general scheme, as we understood it, is represented in the following order; a professor to be appointed for each department:—

1. Biblical Literature, or whatever may be calculated to throw a light upon the sacred page, whether derived from language, or geography, or ancient institutions, customs, &c.; together with the rules of interpretation.
2. The application of these rules in the exposition of considerable portions of the Scriptures, as well as the higher departments of philological inquiry, well known to theological scholars.
3. Didactic Theology, or the exhibition of the doctrines taught in the inspired writings, in a connected form, as is done in the formularies of the Church of Scotland, and in the confessions of the reformed churches.
4. The pastoral care, in all its parts, visitation of families, of the sick, &c. including the frequent exercises of the young candidates in expository and doctrinal discourses, together with intended instructions in Church History.

THE LATE DISCUSSION.

IN our notice to Correspondents for the last month we promised a Review of the Authentic Report of the Discussion on “the Deity of the Word,” between the Rev. Daniel Bagot, and the Rev. J. S. Porter. For reasons which will appear afterwards, we defer for the present inserting our Review—reasons which have been urged on us, and which we doubt not, when made known, will prove as convincing to our readers, as they have done to ourselves. We rejoice that the Authentic Report is before the public, as we anticipate much good to the cause of Orthodoxy from its extensive circulation. We are aware “that hope deferred maketh the heart sick,” and that our procrastination will disappoint at least some of our readers; but let them have a little patience, and we pledge ourselves fully to justify our present proceeding.